

D. D. Jones Johnston

J. Oliver Buswell

R. E. Speer

WHEATON COLLEGE

"For Christ and His Kingdom"

WHEATON, ILLINOIS

OFFICE OF
THE PRESIDENT

February
fourteen
1935

Dr. Robert E. Speer
156 Fifth Avenue
New York, New York

My dear Dr. Speer

Replying to your letter of February eleventh, I am enclosing herewith our Bulletin copy of Dr. Philpott's address referred to. This was of course a condensed account of what he said, and I do not find the story of Dr. Williams anywhere in it.

I am forwarding your inquiry to Dr. Philpott, asking him to write you. He is likely to be traveling and I happen to know that mail does not always reach him promptly. You will doubtless hear from him, however, within the next few weeks.

I remember hearing the story told as you describe it here at Wheaton, but to the best of my recollection the story has been repeated several times by different missionary speakers in various recensions and I do not remember ever having heard the name of Dr. Williams mentioned. It is one of these stories that is so effective that it is often repeated with the original incident obscured.

If I can in any further way be of assistance to you in tracing this reference please let me know.

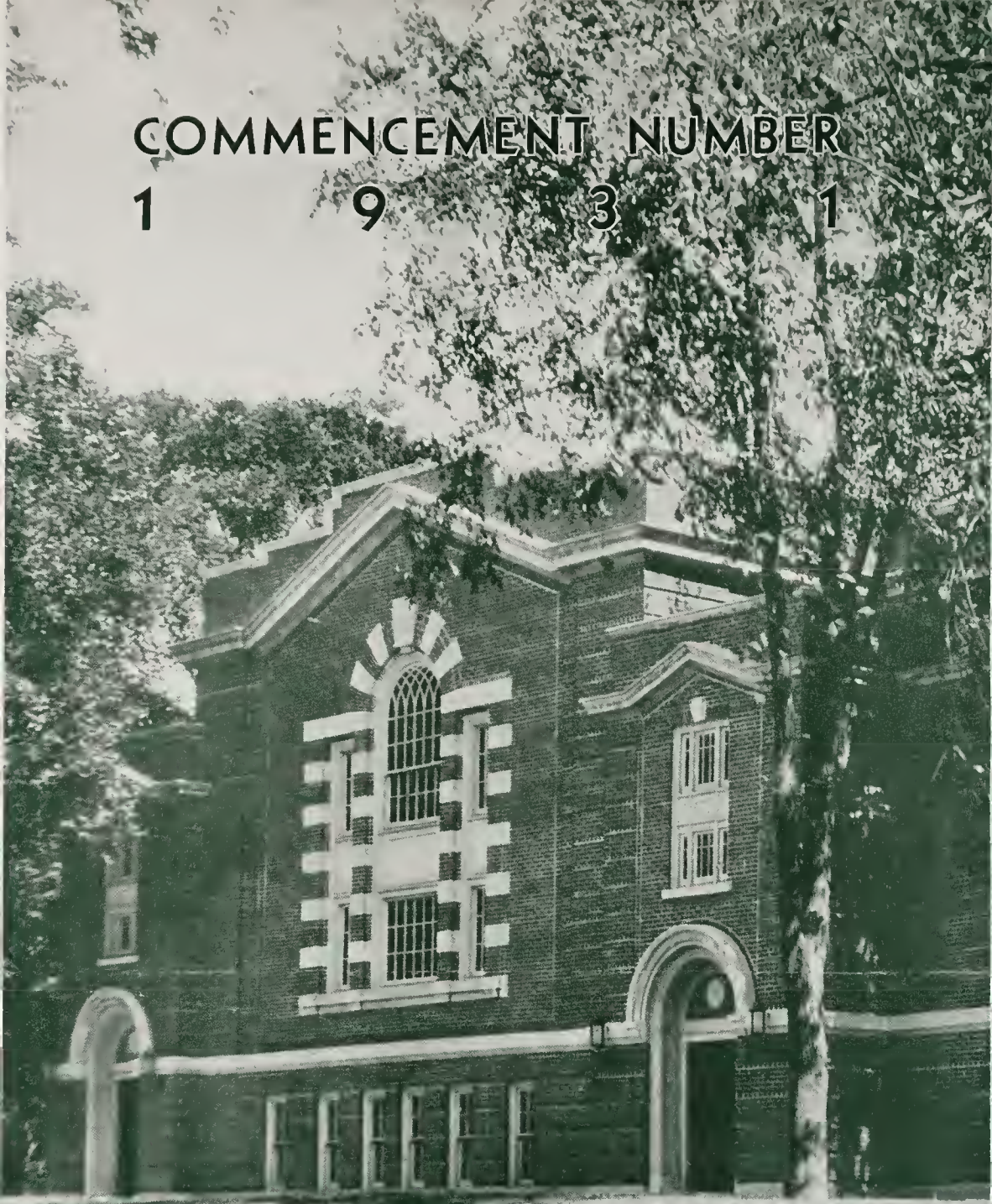
Very sincerely yours

JOB/B

J. Oliver Buswell

COMMENCEMENT NUMBER

1 9 3 1



THE COLLEGE CHAPEL
SCENE OF COMMENCEMENT EXERCISES

BULLETIN OF WHEATON COLLEGE

MONTHLY SERIES

JULY - 1931

VOL. 8, No. 10

SEVENTY-SECOND ANNUAL COMMENCEMENT AN OUTSTANDING EVENT

THE Seventy-second Annual Commencement Exercises of the College will long be remembered as a time of spiritual refreshing and happy fellowship. The attendance exceeded by far that of any similar occasion ever held on the Wheaton campus. Bachelors' degrees were conferred on the largest class in the history of the school. There were one hundred and sixty young men and women in the class, representing twenty-seven states of the Union and the following foreign countries: Canada; Cuba; China; Korea; Kenya Colony, East Africa; and Norway.

The class will have representatives in numerous vocations, but the largest group, numbering ninety-three, will give themselves to various forms of Christian service. Of that number, forty-six are expecting to go to the mission fields. Thus Wheaton is being privileged to make a very vital contribution to the cause of Christ in sending out young people prepared for places of Christian leadership, both as laymen and full time workers.

The honorary degree of Doctor of Divinity was conferred on the Rev. Edward L. James, pastor of the Second Baptist Church of Auburn, N. Y., the Rev. Harry C. Leach, pastor of the First Baptist Church of Hackensack, N. J., and the Rev. Rowland V. Bingham, Director of the Sudan Interior Mission, of Toronto, Canada. The degree of Doctor of Letters was conferred on Mr. Frank E. Gaebelein, Head Master of the Stony Brook School for Boys, Stony Brook, Long Island, N. Y., who delivered the Commencement Address.

The Baccalaureate Exercises for both the College and Academy classes were held in the College Chapel on Sunday, June 14th.

The sermon was preached by the Rev. Peter W. Philpott, D. D., pastor of the Church of the Open Door, Los Angeles, California, and a Trustee of the College.

The Sunday services were concluded with a Missionary Rally under the auspices of the Student Volunteer organization of the College, with the Rev. Rowland V. Bingham of the Sudan Interior Mission as the speaker.

Monday, June 15th, was Academy Day. The class of twenty-eight graduates that completed their preparatory work entered the Academy from nine states of the Union and Scotland, Costa Rica and China. The Commencement Address was delivered by the Rev. Robert H. Glover, M. D., F. R. G. S., of Philadelphia, Pa., Home Director of the China Inland Mission.

On Tuesday, June 16, the Trustees met for the annual meeting at 10:00 A. M. The reports received were of a very encouraging nature and among the actions taken to provide



The Senior Cake

— which had been buried on the campus since last November, is being brought forth to be served to the Seniors at the Alumni Banquet. Each year the Junior Class endeavors to discover the Senior cake and appropriate it to their own enjoyment.

The Picnic Luncheon on the Campus

Some of those participating, as seen from a window in Blanchard Hall. The amplifier used in the Convocation appears at the left.



more adequately for the growing demands of the institution was the provision for initiating a Building Fund with which to erect one of the much needed dormitories. The Class Day exercises were held at the same hour. In the afternoon the new fence enclosing the Athletic

Field was dedicated. It was presented to the College by the present students and Alumni. The next event on the program was the annual meeting of the Alumni Association, which was followed by the Alumni Banquet.

Following the Commencement Exercises on Wednesday, more than a thousand persons gathered around the tables for the picnic luncheon on the campus. The convocation held under the trees in front of Blanchard Hall was made more enjoyable this year by the use of an amplifier erected by the Physics Department under the direction of Professor Taylor. In the course of this service, a bronze tablet was dedicated to the memory of Jonathan Blanchard, Founder and first President of Wheaton College. The tablet is located in the main entrance to Blanchard Hall and was given by a grandson of the founder, who is also an alumnus of the College, Jonathan Blanchard Cook of Chicago.

NOTE—The commencement address by Dr. Frank E. Gaebelein will appear in the August issue of the College Bulletin.



VISION AND SERVICE



[[A synopsis of the Baccalaureate Sermon by Reverend Peter W. Philpott, D. D., pastor of The Church of the Open Door, Los Angeles, California, and a Trustee of Wheaton College.]]

"In the year that king Uzziah died I saw also the Lord sitting upon a throne. . . . Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here am I; send me."—Isa. 6:1, 8.

This is the brief biography of a man who found himself when he found his Lord, at which time he also discovered the divine plan for his life.

The Bible prophets are sometimes called "seers" because they saw things that ordinary people did not see. "The greatest thing that a human soul ever does in this life," said Ruskin, "is to see something and tell what it sees in a plain way. Hundreds of people can talk for one who can think; but thousands can think for one who can see."

You will remember that Christ spake of certain persons "who have eyes but who cannot see." To Peter Bell—

*"A primrose at the river's brim
A yellow primrose was to him,
And it was nothing more."*

But to Wordsworth the meanest flower that ever grew provoked thoughts too deep for tears.

When Jesus saw the multitude, he was moved with compassion. But have you ever noticed the viewpoint of that vision? He saw the multitude from the place of prayer. In other words, He saw them through God's eyes, and you never see men just as they are until you see them as God does.

There are some facts about the vision of God that are practical and timely. They suggest a solution of some of the problems you will face when you leave these halls of precious memory to begin your life's ministry. As I see it, one of the deepest needs of this generation is a revived sense of the reality of God. Without spiritual vision there can be no God consciousness, and without God consciousness religion is nothing more than a dead philosophy.

It was in the year that King Uzziah died that the vision came to Isaiah. The reference to the King's death was not for chronological accuracy. It was not that we might know the "when" of that vision, but rather the "why" of it. Uzziah was one of the best of all the kings that ever sat on Judah's throne. He had reigned for fifty and two years. The kingdom had prospered under him, especially in the art of peaceful industry. Isaiah knew that the religious progress of the people had not kept pace with the material growth of the nation. Indeed, the worship, or what they called "worship", was a wholly perfunctory performance which was a weariness to the Almighty.



However, war clouds were gathering in the north and were drifting down towards Judah. The death of the King brought great fear and sadness to the people. Sorrow is one of God's most effective servants. He frequently uses it to bring prodigals home from the far country and in apprehending the careless and indifferent. "I found trouble and sorrow," said David, "then called I upon the name of the Lord." And it is a fact that most of us have to be cornered with some loss or affliction before we turn to God and seek Him truly and sincerely.

Jesus spake a parable of the Wedding Feast. When everything was ready, we are told, He sent forth His servants to bid the guests to come to the banquet, but they "made light of it." One went to his farm, another to his merchandise, and another to his pleasure. Then He sent other servants to compel them to come in.

He has His pastors, His evangelists, and His teachers. These are His regular ministers, but He has other "servants." They may treat us somewhat roughly, but they compel us to "come in." It was when the prodigal was reduced to beggary and would fain have filled his empty stomach with the husks that the swine did eat, that he suddenly thought of home and the father against whom he had sinned. It was then that he said, "I will arise and go to my father."

The results, however, of our sad experiences depend very much upon the attitude that we take towards them. "No chastening for the present seemeth to be joyous, but grievous," says Paul, "nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Sorrow may be a millstone about our necks to sink us into the abyss of despair or it may be a stepping stone to higher things. "Godly sorrow worketh repentance but the sorrow of the world worketh death."

"In the year that King Uzziah died I saw the Lord." In the darkness Isaiah saw a great light that transformed everything as far as he was concerned. He saw not only the Lord, BUT HIMSELF just as he really was — not as he thought himself to be. No man can know himself until he sees himself in the light of Divine Holiness. "In thy light shall we see light."

"Woe is me," said Isaiah as he beheld the glory of God. It is a re-

markable fact that the great characters of the Bible — the men who stood the straightest before their fellowmen — were the men who bowed the lowest in the presence of God. In the case of Daniel on two occasions the Archangel gave testimony as to why Daniel was beloved in heaven, and yet we read that when he saw the Lord in His Glory, there remained no strength in him and his comeliness (beauty) turned to corruption.

Job, the man whom God Himself said was upright and turned from evil and that there was none like him on the earth, when he saw the Lord, cried out in awe, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

Isaiah pronounces six solemn woes on Judah for her unfaithfulness, greed, intemperance, etc., but he reserves the seventh woe for himself. He is a big man who can see not only the faults and failures of others, but who can look his own sins square in the face. To my mind the next thing to being infallible is to be able to confess when you are wrong. Isaiah's confession was specific, not general. "I am a man of unclean lips."

But not only was his confession specific, the cleansing was also definite.

"Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

This cleansing made possible the hearing of the Divine Voice and the reception of the Divine Commission.

"Also I heard the voice of the Lord saying, Whom shall I send and who will go for us? Then said I, Here am I; send me."

It is this heart response to the Divine Voice that distinguishes practical Christianity from the visionary. The vision must issue in vocation or it will be meaningless. Sight must be translated into action or it will die. The vision of God is the call to service.

This will ever be a memorable day to those who are graduating from this college. It is the end of a very important period in your lives, but it is also the beginning of a new day for you. Your life's work is before you and so much depends upon the manner in which you face it and upon the attitude you take towards conditions as you meet them.

THE CLASS OF 1931 — WHEATON COLLEGE





Darien A. Straw, M. S., Litt. D.
*Professor of Logic and Rhetoric,
Secretary of the Faculty*

CAMPUS VIEWS

showing two members of the faculty who were members of the class of '81, and who this year celebrate the fiftieth anniversary of their graduation from Wheaton College.



Elsie S. Dow, A. M., Litt. D.
*Professor of English Language
and Literature,
Department Chairman*

Among the papers of the British statesman, Cecil Rhodes, was found this statement, "If there is a God and He cares for men, then the most important thing for me to do is to find out what He wants me to do and go and do it." I have long since come to the conclusion that most of our failures and troubles come from being misplaced or mismated. Some of us have lived long enough to know that the will of God is not only the holiest thing for us, it is the happiest thing.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

When the Apostle Paul came face to face with Jesus in whom he did not believe, he made a two-fold discovery that transformed his whole life.

First, he found that day that Jesus of Nazareth was none other than the Holy One of Israel for whom His people had been waiting through the centuries.

Second, he discovered that there was a divine plan for his life. Kneeling at the feet of the Master, he cried, "Lord, what wilt thou have me to do?" And immediately the Saviour replied, "Arise, and go into the city and it shall be told thee what thou must do." He never knew that God had a divine purpose for him and a plan in which He would have him live his life until he came into fellowship with his precious Lord. And may I say he would never have known of that plan had he not thus yielded himself to the leadership of Christ. Personally, I believe there is a plan for every life and that men find it just as Paul found it — by surrendering to the Divine Will.

In closing, may I repeat the appeal of the great Apostle himself from Romans:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." — *Rom. 12:1-2.*



1931 Summer School Shows Marked Increase in Enrollment

We are very happy to report to our friends that the Summer School of this year shows an increase in enrollment over last year of something more than fifteen per cent. The enrollment to date is two hundred and sixty-six, and as we go to press, students are still being enrolled and it is likely that the total enrollment will be somewhat augmented by the end of the summer. A number of students plan to enter for the last half of the summer term to finish a single semester's work in their courses. The growth of the Summer School can undoubtedly be attributed to the added publicity which has been given to it during the past year, and to the wider selection of courses offered. This year's Summer School staff is the strongest which has ever been engaged at Wheaton, seven of the nine department chairmen being in residence.

As usual, students have come from all parts of the country, many of them being employed as teachers and Christian workers during the school year. It is indeed gratifying to find that not only is there a growing demand for the work which is offered at Wheaton during the regular year, but also for the special advantages which are offered during the summer term. Already the Wheaton College Summer School occupies a prominent place among Illinois colleges, and at the present rate of growth it is very probable that it will become known as a center of summer study for Christian workers and teachers.

A WORD ABOUT FALL ENROLLMENT

Although there is still room for a considerable number of students for the fall semester, applications are coming in at a rapid rate, and it seems likely that in the course of the next few weeks we shall again be compelled to turn students away. Because of the economic conditions, we plan to accept a larger number of students than usual to allow for the greater shrinkage which will undoubtedly take place. Those of our friends who know students who are planning to enter Wheaton this fall and have not yet filed their applications should urge them to do so immediately so that they may not be disappointed. We shall try in some way to find room for all those who wish to enter Wheaton with advanced credit. The number of such students has been growing, and it is our hope that this may continue to be the case.



Offering additional incentive to students at Wheaton College, an honor society has been formed, admission to which will depend on scholarship, Christian culture and achievement. Students selected as charter members from the 160 seniors are (standing, back row, left to right) Lucille Swanson, Jamestown, N. Y.; Natalie Anne Morris, Burley, Idaho; Charles Baker, Dallas, Texas; Inez Larson, Glencoe; Harriet Jameson, Wheaton. (Standing, center row) Florence Vouga, St. Louis, Mo.; and Dorothy Lains, North St. Paul, Minn. (Seated) Willard Aldrich, Tacoma, Wash.; and faculty committee, Prof. Dyrness, Dr. Tiffany and President Buswell.



ROBERT C. MCQUILKIN, PRESIDENT

C. H. Benson

CLARENCE H. BENSON, SECRETARY

FILING DEPT.
200-B
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29

Benson

February 7, 1935

Dr. Robert E. Speer
 Board of Foreign Missions
 New York, New York

Dear Dr. Speer:

Thank you for your expression of interest in my recent article. The incident to which you refer was recently given by Dr. Philpott at a commencement exercise of Wheaton College. I did not take it down verbatim, so that I am not surprised at variation in version, and as no names were mentioned, of course I could not confirm the reference to this missionary of our own board. I know, however, the story to be authentic.

You may be interested to know that this is similar to an experience of one of the employees of the Washburn-Crosby Company of Minneapolis, who later went to Manilla. This was more than twenty-five years ago, but I happened to be with this business concern at the time and was greatly impressed by the incident. Even though my father was a Presbyterian minister my interest and success in business up to that time had not led me seriously to consider the ministry, and I count that man's decision as a turning point in my life.

Cordially and fraternally,

Clarence H. Benson

CHB:C

FILING DEPT.
200-B
FEB 8 1935
SECRET

January 30, 1935

Mr. Clarence H. Benson,
Moody Bible Institute
Chicago, Ill.

My dear Mr. Benson:

I have read with interest your article on "Putting First Things First in Sunday School" in the issue of the Sunday School Times for January 6, 1935, and I am writing to ask if you would give me the name of the missionary to whom you refer who refused the large salary offered him if he would leave missionary work and go into business. I have heard the story told in a somewhat different version from this regarding Dr. John E. Williams, one of our missionaries in China, for many years Vice President of the University of Nanking, and I know that it was a true story in his case. I think it was The Singer Sewing Machine Company that was anxious to secure his services. I should be glad to know whether it was to Dr. Williams to whom you referred in your article or whether there was some other missionary in China whose experience was so nearly identical with his?

Very sincerely yours,

RES:B

P. W. Philpott
298 Mossom Road
Toronto, Canada

Feb. 25/21.

Dr. Robert E. Speer
New York.

Dear Dr. Speer.

Re. the enclosed -

I was under the impression that Rev. Robert Jaffary - now in Dutch E. Indies - formerly of China under the C.M.S. was the missionary to whom this offer was made: but - last week I called on his brother - Mr. W. G. Jaffary Pres. Toronto Globe and felt quite sure it was not his brother. At the time the story came to my attention in some missionary paper - I talked it over with some others & the thought they had was, that Rev. J. E. Williams. D.D. was the man:

I am writing my former Secretary to see if she can recall the publication in which the story appeared & also to Dr. Robert Glover. ^{Why} ~~That~~ I think can give me some light on the matter: will write you later Amey pwp pwp pwp pwp

C O P Y

THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN U.S.A.

New York

February 11, 1935

President J. Oliver Buswell, Jr.
720 College Avenue
Wheaton, Illinois

Dear Dr. Buswell,

A few weeks ago there appeared an interesting article in the Sunday School Times by Mr. Clarence H. Benson of the Moody Bible Institute, in which he told the story of a missionary in China who had declined large salary offers made to him if he would leave his missionary work and represent the business interest that was making the offer. The story, while not wholly accurate, fitted very closely the case of the Rev. J. E. Williams, D.D., one of our missionaries in China, who was killed by Communists several years ago. I wrote to Mr. Benson asking him whether he was the missionary referred to or whether there was some other missionary in China whose case so closely resembled his? Mr. Benson replies that he does not know the name of the missionary, that the incident was one which he heard given by Dr. Philpott at the Commencement exercises at Wheaton College. Would it be troubling you too much to ask you to find out from Dr. Philpott who the missionary was to whom he referred and to let me know his name?

Very sincerely yours,

RES:C

(Signed) Robert E. Speer

The Illegality of the
"Independent Board for Presbyterian Foreign Missions."

1. The Independent Board for Presbyterian Foreign Missions was in its origin a direct revolt against and repudiation of the authority of the General Assembly. The founders of this Board appealed to the General Assembly of 1853 to elect them as members of the Assembly's Board of Foreign Missions in place of the nominees of the Assembly's Standing Committee on Foreign Missions. The Assembly by an overwhelming vote ~~refused~~ declined to do this. Thereupon these identical persons constituted themselves "The Independent Board for Presbyterian Foreign Missions," in avowed opposition to the action of the Assembly and to its constituted and responsible Board of Foreign Missions.

2. This action was contrary to the laws and principles of the Presbyterian Church in the U.S.A. (See Charles Hodges' "Church Polity" edition 1878, and Charles Hodges' "Constitutional History of the Presbyterian Church in the U.S.A." edition 1851):

"When any matter is determined by a major vote, every member shall either actively concur with, or passively submit to such determination; or, if his conscience permit him to do neither, he shall, after sufficient liberty honestly to reason and remonstrate, peaceably withdraw from our communion, without attempting to make any schism; provided always, that this shall be understood to extend only to such determinations as the body shall judge indispensable in doctrine, or Presbyterian government."

(Hodge's "Constitutional History," Volume II, page 277).

"This noble declaration is for our church what the declaration of independence is for our country. It is a promulgation of first principles; a setting forth of our faith, order and religion, as an answer to those who question us. It is the foundation of our ecclesiastical compact, the bond of our union. Those who adhere to the principles here laid down, are entitled to a standing in our church; those who desert them, desert not merely the faith but the religion of our fathers, and have no right to their name or their heritage. It is with grateful exultation we read that this declaration was unanimously adopted, that every member of the united Synod set his hand to this testimony in behalf of truth, order, and evangelical religion. If our church will faithfully bear up this standard, then shall she look forth as the morning; then shall she arise and shine, and the glory of the Lord shall be seen upon her."

(Hodge's "Constitutional History", Volume II, page 261).

"If the Church is a body of men organized for the purpose above specified, and if the revealed will of God has assigned to this organization the duty of evangelizing the world, then, beyond all controversy, the Church as such, as an organization, must do all that is necessary for the accomplishment of this object. If a number of men are organized as a school committee, or board of regents, to superintend the education of a whole community, then they are bound not merely as individuals but as an organization to attend to this object. It is their official duty, and any voluntary combination for the purpose of taking it out of their hands, would be a usurpation."
(Hodge's "Church Polity" Page 418).

"So long as a majority of the Church wishes there should be a Board of Missions appointed by the General Assembly, so long is it the duty of the minority to allow it unembarrassed operation. If the majority of the churches and of the Assembly are of opinion that, under all the circumstances of the case, the Board should cease to exist, let them so decree. But it is evidently most unworthy conduct for a minority, by combination and by the secrecy of a ballot, to endeavor to harass and embarrass a Board, they have not the courage or power openly to destroy."
(Hodge's "Church Polity", Page 424).

5. The Independent Board for Presbyterian Foreign Missions is unconstitutional and unlawful. Such an organization in the Presbyterian Church of the U.S.A. is forbidden by the Form of Government, Chapter XXIII, as follows:

"I. The members of a particular church or particular churches may associate together, and may associate with themselves other regular members of the congregation or congregations, under regular forms of association, for the conduct of a special work for missionary or other benevolent purposes, or for the purpose of instruction in religion and development in Christian nurture.

"II. Where special organizations of the character above indicated exist in a particular church, they shall be under the immediate direction, control, and oversight of the session of said church; where they cover the territory included within a presbytery or synod, they shall be responsible to the judicatory having jurisdiction; and where they cover territory greater than a synod, they shall be responsible to the General Assembly.

"III. The names or titles of special organizations may be chosen by themselves, and the organizations shall have power to adopt each its own constitution and to elect its own officers, subject always to powers of review and control vested by the Constitution in the several judicatories of the Church.

"IV. Whenever the functions of the special organizations shall include the collecting and distributing of moneys for benevolent work, it shall be done always subject to the power of oversight and direction vested by the Constitution in the session and in the higher judicatories."

4. It is claimed that the Independent Board for Presbyterian Foreign Missions does not come within the provisions of this Chapter of the Form of Government. This claim is untenable.

(1) The Independent Board as organized was composed only of members of particular churches of the Presbyterian Church in the U.S.A. It is now so composed with the exception of one or two members of the Presbyterian Church in the U.S.

(2) The Independent Board falls within the provisions of Chapter XXIII of the Form of Government because it is such an agency as is there defined and operates beyond the bounds of a single session, presbytery or synod^{but} within the jurisdiction of the General Assembly of the Presbyterian Church in the U.S.A.

(5) The Charter of the Independent Board indicates clearly that the field of its action is in the Presbyterian Church in the U.S.A. The Charter declares that its doctrinal basis is to be the Confession of Faith and the Catechism of the Presbyterian Church in the U.S.A.; that it is to support missionaries who propagate the faith of the Confession and Catechism of the Presbyterian Church in the U.S.A., and that it is "to encourage Presbyterian churches and individuals to support this Board." Every member of the Independent Board, according to the Charter, is to pledge himself that he sincerely receives and adopts the Confession of Faith of the Presbyterian Church in the U.S.A. All the charter members of the Board, as named in the Charter, were members of the "particular churches" of the Presbyterian Church in the U.S.A. By its own Charter, accordingly, the Independent Board comes under the provision of Chapter XXIII, which relates to missionary associations formed by "members of a particular church or particular churches" of the Presbyterian Church in the U.S.A.

(4) The functions and utterances of the Independent Board indicate clearly that it is in the Presbyterian Church in the U.S.A. and that it is "collecting and distributing moneys for benevolent work" which Chapter XXIII of the Form of Government states "shall be done always subject to the power of oversight and direction vested by the Constitution in the session and in the higher judicatories." The publicity and propaganda of the Independent Board have consisted almost wholly of attacks on the foreign missionaries, the Board of Foreign Missions and the General Assembly of the Presbyterian Church in the U.S.A. and of the attempt to persuade churches and individuals in the Presbyterian Church in the U.S.A. to discontinue their support of the agencies of the Church. The only foreign missionaries whom the Independent Board have sent have been ministers or members of the Presbyterian Church in the U.S.A. and one of them sought the assent of the Presbytery of the Church to his going which the Presbytery refused to give.

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"And the Independent Board for Presbyterian Foreign Missions has been organized in order that a true foreign missionary testimony may not vanish from the Presbyterian Church in the United States of America."

5. The existence and influence of the Independent Board are schismatic and injurious. They are a source of contention and strife dividing sessions and presbyteries. They are a violation of the vows of their members ^{of this Board} who have solemnly promised to "study the peace, unity and purity of the Church". They are in contravention of the law and spirit of the Church.

"Even if there had been no reasonable prospect of success, this would afford no justification of the aggrieved party for taking the law into their own hands. When men live under a constitution, either in church or state, they are bound to abide by it, and to seek redress only in accordance with its provisions. It is obvious that no society, civil or ecclesiastical, can long exist, whose members assume the prerogative of redressing their own grievances. In this country, more than in most others, it is important that the great duty of abiding by the law, should be graven on the hearts of the people.

(From Hodge's "Constitutional History"--Volume II, Page 160).

"The Assembly recognized these principles when it adopted the papers proposed by Dr. Gurley and Dr. J. C. Lowrie. The former expressly recognized the right of those who are not able to subscribe to the testimonies of the Assembly of 1865, or to carry out its injunctions, to remain undisturbed in the Church, provided they do not engage in movements defiant of the Assembly, and which lead to schism That is,

the Assembly avows its purpose of acting on the common sense principle adopted by every constitutional government. The state allows the people to think and say what they please about its laws, and to disobey them for conscience' sake, provided they do not disturb the public peace, and quietly submit to the penalty of disobedience, when judged to be without sufficient cause.... We, as Presbyterians, are required to profess and teaching nothing but what is contained in our doctrinal standards, and we are required to do nothing but to conform to the form of government and discipline which we have voluntarily adopted. It would be a sad thing if the union of the United States should be dissolved because Congress should enact an unjust tariff, or an unconstitutional bankrupt law, and it would be equally grievous if the church were to be rent asunder every time the General Assembly should, in the judgment of a portion of its members, err in their testimony or injunctions."

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"All want of Christian love and especially a sectarian, unchurching spirit, are opposed to the unity of the Church, and either mar or destroy it, according to their nature."

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"The Assembly must go back to simple Presbyterianism, both in regard to doctrine and practice. There is no way of saving the Church from disruption but to revert to first principles, and to cast away fanciful desires of improvement, all harsh deductions, all arraying of parties against each other.

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8. "The root of the matter is whether the Presbyterian Church is a church of law and order that must be enforced upon all ministers and elders regardless of their standing and influence, or whether it is only a loose collection of independent churches and ministers that are a law unto themselves. If the claim of the members of this independent board were granted, the same logic would permit similar secessions and rival organizations within any presbytery or synod or General Assembly or even in a church session, and this would unloose all the ligatures that bind the church into unity."

(From Editorial in The Presbyterian Banner, April 4, 1935)

WHEREAS, At a meeting of the Presbytery of West Jersey held on January 15, 1935, the Reverend Carl McIntire, a member of that Presbytery, presented an overture which would, if adopted, request the General Assembly, among other things:

"To instruct the Board of Foreign Missions to take care to send out as missionaries only those individuals who believe the doctrinal teaching of our Church without mental reservation, and to remove from the mission field those missionaries under its control who have given up their belief in the doctrinal teaching of our Church."

AND WHEREAS, Among the specifications in support of this section of the proposed overture the Reverend Mr. McIntire cited the instance of the Reverend Robert F. Fitch, D. D., a missionary under our Board of Foreign Missions in the Central China Mission, Hangchow, China;

AND WHEREAS, The Reverend Dr. Fitch has been, for many years, an honored and esteemed member of the Presbytery of Wooster;

AND WHEREAS, The proposed overture, if adopted, would practically indict and convict Dr. Fitch of disloyalty to his ordination vows and will ask the General Assembly to make this indictment and conviction a basis of its instruction to the Board of Foreign Missions without having given Dr. Fitch an opportunity to reply and without any recourse to the proper procedure laid down in the constitution of the Church.

NOW, THEREFORE, BE IT RESOLVED:

(1) That the Presbytery of Wooster respectfully reminds the Presbytery of West Jersey of the law of the Church which forbids such public indictment of a brother minister without his first having had an opportunity for a fair hearing in an orderly manner before the presbytery of jurisdiction which is, in this case, the Presbytery of Wooster;

(2) That we earnestly urge the Presbytery of West Jersey to reject the overture presented by the Reverend Carl McIntire;

(3) That the Presbytery of Wooster expresses its confidence in the godly life and evangelical preaching of the Reverend Dr. Fitch, and deems the indictment drawn against him by the Reverend Mr. McIntire on the basis of a few sentences isolated from their contexts, as trivial and unworthy of being dignified by consideration in a church court;

(4) That these resolutions be presented to the Presbytery of West Jersey with our fraternal greetings, confident that our brethren will take no steps in contravention of the rights and dignity of the court of first jurisdiction in this instance, and confident, too, that the matter will be dealt with in the spirit of Christian courtesy and brotherhood.

April 16, 1955

President Chairman A. Herrick,
Girard College
Philadelphia, Pa.

My dear Chairman:

On getting back to New York late last evening and going over my mail late I found your letter of April 22nd with its enclosed copy of your letter to the Board's Committee which met with the Presbytery. I am glad the meeting issued as it did, and I think your Committee did a great service there as at the meeting of the Presbytery of Chester.

I enclose a copy of a letter which I have just written to Dr. Erdman with regard to this whole matter of controversy and I hardly know what to send in reply to your request for some publicity material, but what I have in mind at present, subject, of course, to change, is indicated in the paragraphs which I am adding as a postscript, in which you are free to use if you think best.

With warm regard,

Your sincere friend,

Postscript:

The purpose of our gathering here tonight is not controversy nor argument. We are met here, I think, as men and women, members of Christ's Church and of our own beloved branch of that Church, in mutual confidence and in common loyalty to our missionary trust. Through the wisdom and faithfulness of the fathers this trust is conceived in our Church as the common responsibility of all the members of the Church. The General Assembly of 1847 put this in noble words when it declared that - "The Presbyterian Church is a missionary society the object of which is to aid in the conversion of the world, and every member of this Church is a member for life of said society and bound to do all in his power for the accomplishment of this object."

The foreign missionary work of our Church has never departed and may not depart today from this fundamental principle and it has never departed and may not depart today from the great basis of conviction on which it rested at the beginning and on which it will rest until the end. That basis was stated by Walter Lowrie and his son John, and is stated by us still, in the words of the first Manual of our Board:

"1. The origin of the mission cause in the eternal love and purpose of God. 2. The command of our Lord. 3. The example of the primitive Church. 4. The benevolent nature of the Christian religion. 5. The spiritual condition of men without the gospel. 6. The events of Providence in our day. 7. The seal of the Holy Spirit. 8. The certainty of final success."

Standing on these foundations the fathers projected, and we who follow in their footsteps maintain the simple, comprehensive scheme which, familiar to us for three generations, is just now receiving fresh emphasis in "The World Dominion Movement."

Three great conceptions have been central in this scheme:

The first of these has been the primary emphasis on evangelism, the direct preaching of the gospel both by word and by life, a principle which the last conference of the Board with all its missions in 1931 affirmed in the words: "We believe that the Gospel is to be proclaimed and Jesus Christ to be made known, not by word or deed but by word and deed; that preaching Christ and living Christ are not to be dissociated; that truth and life go together, and that this union is to be effected not by having some missionaries who only preach and other missionaries who only heal or teach, but by having all missionaries communicate the Gospel by both deed and word."

The first and the last aim of the missionary enterprise, as we conceive it, is to make Jesus Christ known, to proclaim the full Gospel of the Son of God and of the Son of man, and no words can adequately state the magnitude, the penetration, the fidelity and the fruitfulness of this evangelistic ministry of the missions of the Presbyterian Church. Under the domination of this aim the fathers - Lowrie, Forster, Nevius, Hester, Corbett, and the whole glorious company, and we who follow them, have worked under the principle which Alexander Duff laid down in the first Missionary Conference in New York City in 1854: "The chief means of divine appointment for the evangelization of the world are the faithful teaching and preaching of the pure gospel of salvation, by duly qualified ministers and other holy and consistent disciples of the Lord Jesus Christ, accompanied with prayer, and savingly applied by the grace of the Holy Spirit; such means in the providential application of them by human agency, embracing not merely instruction by the living voice, but the translation and judicious circulation of the whole written Word of God, the preparation and circulation of evangelical tracts and books, as well as any other instrumentalities fitted to bring the Word of God home to men's souls, together with any processes which experience may have sanctioned as the most efficient in raising up everywhere indigenous ministers and teachers of the living gospel."

In accordance with this principle every agency whatsoever - school, hospital, press, which could express to the people the gospel of the grace and love of God in Jesus Christ, has been used with all the power that it has been possible to command.

The second item in our missionary scheme has been the founding and the development of the living autonomous church, built on the Bible, self-supporting, self-propagating and self-governing, with leaders raised up among the people themselves. For half a century the Korea missionary, working on the principles of Dr. Nevius, has presented to the world the most shining illustration of the glory and the possibility of this idea.

The third element in our missionary scheme from the beginning has been the ideal of cooperation and union. All our foreign missionary work at first was done through union agencies. When it became clear that the Church should have her own distinctive missionary instruments it was nevertheless clearly declared that this was a principle not of division but of cooperation. Therefore from the beginning our missions have refrained from competition and duplication and have sought everywhere the fullest possible measure of evangelical cooperation and unity.

It is clear that we stand face to face now in the entire missionary enterprise with new problems. There are denominations in which it would seem that the view has been accepted that the missionary enterprise has reached its maximum and must henceforth wane. We cannot believe this. With the world still so largely unevangelized and with the national churches still needing and asking for all the help that we can give, it is no time to think of relinquishing the missionary ideals and the sense of missionary duty which have been the glory of our Church in the past.

In response to the call of these national churches for help and the eager offers of young men and young women to go and the unconscious moral and spiritual need of the world and in the face of any difficulties whatever they may be, whether at home or abroad, and they are many and grave, we must move forward with the unity ~~and~~ of faith and love and trust and purpose, for which, against difficulties as great as ours, our fathers have constantly striven throughout the generations.

It is true that there are harsh judgments regarding the foreign missionary work of our Churches today, both from the world without and from divergent hearts within, but beyond all such judgments is the only judgment that really matters, the judgment of the Lord of the harvest, who has declared, "By their fruits ye shall know them," and who has laid upon the foreign missionary work of our Church the indisputable evidence of His blessing.

The following is an extract from a letter from Miss Winifred Kirkland to Mrs. Robert E. Speer from Fort Lauderdale, Florida, February 12, 1935:

"I do not know whether you ever knew of the distressing letters I received from your Mission's women last fall because Dr. Machen had objected to one sentence in the Way of Discovery. I wrote an additional sentence to explain, but beyond that I could not enter into controversy. I am sorry that the incident made me literally ill. I was only just beginning to be up and about, and my sister who had nursed me devotedly for two years, just simply would not have it. Even to think about it still makes me sleepless, so I have had to move away from it all. But I have had much that is wholesome and hearty and cheering to turn to!

"Would you by any chance like any more copies of To All Women Who Follow the Way? I find one rather painful difficulty, - that I seem to some people to be making the appeal as if it were for myself somehow! Nothing has been farther from my thought. It is just something that I didn't see anyone else doing. Perhaps there are other prayer movements better, but I have not found one which emphasized re-consecration for the sake of prayer-active in the face of social break-down. There is nothing in me that ever wants to be a leader. I only want us to become, all together, a band of followers.

Copy for
Dr. Speer
Dr. McAfee

"At the meeting of our Presbytery yesterday (June 11, 1935) one of our lay commissioners, an elder in the Knox Church, introduced the enclosed resolution at the request of the session of that church. It was passed by Presbytery after considerable debate, which centered on the necessity of Presbytery taking any action since the Assembly had spoken and we were all good Presbyterians. I have been asked to forward copies of this to the church papers as well as to the Stated Clerk." -- signed Earl R. North -- Cincinnati, Ohio.

WHEREAS, the 147th General Assembly of the Presbyterian Church in the U. S. A. saw fit, in the interest of peace and harmony, to reaffirm its action opposing the Independent Board of Missions, refusing to seat those individuals who retained membership on that Board, and further sought to institute processes to induce the Presbyteries of Philadelphia and Chester to cooperate in the attempt to bring peace and harmony in the Church.

BE IT RESOLVED, That the Presbytery of Cincinnati meeting in regular session in the Sharonville Church, on June 10, 1935, heartily endorse, as a body, the action taken as above indicated believing it to be for the highest interest of the Church and the advancement of Christ's Kingdom.

Extract from Letter from Ernest Gordon
Dated New Hampton, N.H., March 10, 1935

Many thanks for your letter. I will send a note to the Sunday School Times explaining that the steamer party referred to was not American in its composition.

I wish I had material regarding the American Presbyterian foreign mission work. The Drum Call and Mr. Haymaker's little paper, which had to do with the mission in Guatemala, used to come to me and I was often able to make extracts. Could I not have the last annual report of your Board sent to me here in New Hampton, N.H.? I get all sorts of material from independent and faith missions but little from the old Boards. As to these old Boards the general attitude of the American Board invites criticism rather than admiration and both the Methodist and our Baptist Boards seem struck with paralysis. I often wonder if it would not be best to break them up and reorganize on fresh lines. But the Presbyterian Board is different and I should like to report on its work in Persia and Central America and the Camerouns. And of course the Korean Mission is non pareil.

Extract from Letter from Ernest Gordon
Dated Philadelphia, March 19, 1935

There is no doubt that the Church in general is entering into a death struggle with Neo-Unitarianism. . . . The Presbyterian Board appears to me to be least affected.

The Illegality of the
"Independent Board for Presbyterian Foreign Missions."

1. The Independent Board for Presbyterian Foreign Missions was in its origin a direct revolt against and repudiation of the authority of the General Assembly. The founders of this Board appealed to the General Assembly of 1853 to elect them as members of the Assembly's Board of Foreign Missions in place of the nominees of the Assembly's Standing Committee on Foreign Missions. The Assembly by an overwhelming vote ~~xxxxixix~~declined to do this. Thereupon these identical persons constituted themselves "The Independent Board for Presbyterian Foreign Missions," in avowed opposition to the action of the Assembly and to its constituted and responsible Board of Foreign Missions.

2. This action was contrary to the laws and principles of the Presbyterian Church in the U.S.A. (See Charles Hodges' "Church Polity" edition 1878, and Charles Hodges' "Constitutional History of the Presbyterian Church in the U.S.A." edition 1851):

"When any matter is determined by a major vote, every member shall either actively concur with, or passively submit to such determination; or, if his conscience permit him to do neither, he shall, after sufficient liberty modestly to reason and reconvertate, peaceably withdraw from our communion, without attempting to make any schism; provided always, that this shall be understood to extend only to such determinations as the body shall judge indispensable in doctrine, or Presbyterian government."

(Hodge's "Constitutional History"; Volume II, page 177).

"This noble declaration is for our church what the declaration of independence is for our country. It is a promulgation of first principles; a setting forth of our faith, order and religion, as an answer to those who question us. It is the foundation of our ecclesiastical compact, the bond of our union. Those who adhere to the principles here laid down, are entitled to a standing in our church; those who desert them, desert not merely the faith but the religion of our fathers, and have no right to their name or their heritage. It is with grateful exultation we read that this declaration was unanimously adopted, that every member of the united Synod set his hand to this testimony in behalf of truth, order, and evangelical religion. If our church will faithfully bear up this standard, then shall she look forth as the morning; then shall she arise and shine, and the glory of the Lord shall be seen upon her."

(Hodge's "Constitutional History", Volume II, page 181).

"If the Church is a body of men organized for the purpose above specified, and if the revealed will of God has assigned to this organization the duty of evangelizing the world, then, beyond all controversy, the Church as such, as an organization, must do all that is necessary for the accomplishment of this object. If a number of men are organized as a school committee, or board of regents, to superintend the education of a whole community, then they are bound not merely as individuals but as an organization to attend to this object. It is their official duty, and any voluntary combination for the purpose of taking it out of their hands, would be a usurpation." (Hodge's "Church Polity" Page 416).

"So long as a majority of the Church wishes there should be a Board of Missions appointed by the General Assembly, so long is it the duty of the minority to allow it unembarrassed operation. If the majority of the churches and of the Assembly are of opinion that, under all the circumstances of the case, the Board should cease to exist, let them so decree. But it is evidently most unworthy conduct for a minority, by combination and by the secrecy of a ballot, to endeavor to harass and embarrass a Board, they have not the courage or power openly to destroy." (Hodge's "Church Polity", Page 424).

3. The Independent Board for Presbyterian Foreign Missions is unconstitutional and unlawful. § 20. An organization in the Presbyterian Church of the U.S.A. is forbidden by the Form of Government, Chapter XXIII, as follows:

"I. The members of a particular church or particular churches may associate together, and may associate with themselves other regular members of the congregation or congregations, under regular forms of association, for the conduct of a special work for missionary or other benevolent purposes, or for the purpose of instruction in religion and development in Christian nurture.

"II. Where special organizations of the character above indicated exist in a particular church, they shall be under the immediate direction, control, and oversight of the session of said church; where they cover the territory included within a presbytery or synod, they shall be responsible to the judicatory having jurisdiction; and where they cover territory greater than a synod, they shall be responsible to the General Assembly.

"III. The names or titles of special organizations may be chosen by themselves, and the organizations shall have power to adopt each its own constitution and to elect its own officers, subject always to powers of review and control vested by the Constitution in the several judicatories of the Church.

"IV. Whenever the functions of the special organizations shall include the collecting and distributing of moneys for benevolent work, it shall be done always subject to the power of oversight and direction vested by the Constitution in the session and in the higher judicatories."

4. It is claimed that the Independent Board for Presbyterian Foreign Missions does not come within the provisions of this Chapter of the Form of Government. This claim is untenable.

(1) The Independent Board as organized was composed only of members of particular churches of the Presbyterian Church in the U.S.A. It is now so composed with the exception of one or two members of the Presbyterian Church in the U.S.

(2) The Independent Board falls within the provisions of Chapter XIII of the Form of Government because it is such an agency as is there defined and operates beyond the bounds of a single session, presbytery or synod, within the jurisdiction of the General Assembly of the Presbyterian Church in the U.S.A.

(3) The Charter of the Independent Board indicates clearly that the field of its action is in the Presbyterian Church in the U.S.A. The Charter declares that its doctrinal basis is to be the Confession of Faith and the Catechism of the Presbyterian Church in the U.S.A.; that it is to support missionaries who propagate the faith of the Confession and Catechism of the Presbyterian Church in the U.S.A., and that it is "to encourage Presbyterian churches and individuals to support this Board." Every member of the Independent Board, according to the Charter, is to pledge himself that he sincerely receives and adopts the Confession of Faith of the "Presbyterian Church in the U.S.A. All the charter members of the Board, as named in the Charter, were members of the "particular churches" of the Presbyterian Church in the U.S.A. By its own Charter, accordingly, the Independent Board comes under the provision of Chapter XIII, which relates to missionary associations formed by "members of a particular church or particular churches" of the "Presbyterian Church in the U.S.A.

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"Even if there had been no reasonable prospect of success, this would afford no justification of the aggrieved party for taking the law into their own hands. When men live under a constitution, either in church or state, they are bound to abide by it, and to seek redress only in accordance with its provisions. It is obvious that no society, civil or ecclesiastical, can long exist, whose members assume the prerogative of redressing their own grievances. In this country, more than in most others, it is important that the great duty of abiding by the law, should be graven on the hearts of the people-

(From Hodge's "Constitutional History"-Volume II, Page 100).

"The Assembly recognized these principles when it adopted the papers proposed by Dr. Garley and Dr. J. C. Leoris. The former expressly recognized the right of those who are not able to subscribe to the testimonies of the Assembly of 1865, or to carry out its injunctions, to remain undisturbed in the Church, provided they do not engage in movements defiant of the Assembly, and which lead to schism That is,

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(From Editorial in The Presbyterian Banner, April 4, 1935)

C. H. LIVINGSTON., ELDER

OF THE

FAIRFIELD PRESBYTERIAN CHURCH.

MAY 16 1935

MG

Ans.

IN U. S. A.

AND PRESBYTERY OF WESTJERSEY.

Dr Robert E. Speer. Sect.

The Board of Foreign Missions of
the Presbyterian Church in U. S. A.

Dear sir,

On the other side of this paper you will find what is called by--22'

(it reads) the nationwide committee of mailing letters.

I call this deception.

am sending you all the material.

I think I will like to give them some of my thought's

What about this so called Auburn Affirmation they keep harping.

I was a Judicial Commission, Elder in 1934 to the General Assembly,

The Fairfield Church is One Hundred percent Presbyterian, of U. S. A.

Can you give me a proper letter for the accaisan ,

this is a persinal letter I am Clerk of the Session and Supt of the
Sabbath School.

I seethey are doeing much harm to our neighbors whom woudd join a Ch
Church.

The quicker thay aer dispatched the better for the Lords Work.

they are rule or ruin

Respectfully yours

C. H. Livingston.

C. H. Livingston

Re also a clip from Bridgeton Evangelist
of Sunday May 12-1935

NATIONAL COMMITTEE RULING ELDERS TESTIMONY

PRESBYTERIAN CHURCH, U. S. A.

BENJAMIN F. EDWARDS, CHAIRMAN
ST. LOUIS, MO.

IRWIN H. LINTON, VICE-CHAIRMAN
WASHINGTON, D. C.

ALLAN D. WALLIS, SECRETARY
GIRARD TRUST BLDG.
PHILADELPHIA, PA.

TO THE RULING ELDERS OF THE
PRESBYTERIAN CHURCH OF THE U. S. A.:

ROLAND K. ARMES
LANSDOWNE, PA.
CLARENCE E. ASHWORTH
PALO ALTO, CALIF.
CHARLES C. BOGGS
DENVER, COLO.
FRANK R. BUCKALEW
BERKELEY, CALIF.
JOHN MCT. CARSON
DULUTH, MINN.
DR. W. A. CHAMBERLIN
COLLINGSWOOD, N. J.
DAVID COLLINGWOOD
PITTSBURGH, PA.
ROBERT D. DALZELL
PITTSBURGH, PA.
JOHN R. DICKIE
PITTSBURGH, PA.
ROLAND M. EAVENSON
LANSDOWNE, PA.
B. L. EDDY
ROSEBURG, OREGON
JAMES E. FAW
WESTFIELD, N. J.
JOHN M. FORSYTH, M.D.
LONG BEACH, CALIF.
J. GARDNER GWINN
SEATTLE, WASH.
JOHN C. HERSHEY
WALLINGFORD, PA.
FRANKLIN T. HICKCOX
TACOMA, WASH.
PHILIP E. HOWARD
PHILADELPHIA
CHARLES L. HUSTON
COATESVILLE, PA.
JOHN INGLIS, M.D.
DENVER, COLO.
SAMUEL IREDELL
BRIDGETON, N. J.
H. D. IRWIN
MINNEAPOLIS, MINN.
ANDREW H. KEAN
BRIDGEPORT, CONN.
J. MUMFORD KEESE, M.D.
SYRACUSE, N. Y.
ARCH H. LOGAN, M.D.
ROCHESTER, MINN.
J. FORBES MCBURNEY
SEATTLE, WASH.
MATTHEW MCCRODDAN
BLOOMFIELD, N. J.
WILLIAM McLAUGHLIN
PHILADELPHIA
ROLFE D. MARTHENS
DENVER, COLO.
JOHN R. MARTIN
DARBY, PA.
ALFRED L. MUNGER
CONCORD, CALIF.
GEORGE F. NORTON
PHILADELPHIA
WILLIAM ORR
PASADENA, CALIF.
HARRY A. PALMER
PHILADELPHIA
ARTHUR PATTERSON
WILMINGTON, DEL.
JAMES C. PHILLIPS
BALTIMORE, MD.
JAMES L. RANKIN
CHESTER, PA.
JAMES B. ROBERTSON
MALVERN, PA.
EDWIN T. ROSS
NEW YORK
T. EDWARD ROSS
ARDMORE, PA.
JAMES F. SHRADER
PHILADELPHIA
JOHN L. STEELE
BALA-CYNWYD, PA.
PAUL STRONG
BELLINGHAM, WASH.
H. A. WORCESTER
CINCINNATI, OHIO
CHARLES F. WRAY
ROCHESTER, N. Y.
HARRY WUNDERLICH
DETROIT, MICH.
WILLIAM L. YERKES
PHILADELPHIA
EDWIN A. ZELLER, JR.
PHILADELPHIA

The nationwide committee of Ruling Elders of the Presbyterian Church in the U. S. of A. under whose authority this communication is sent out is convinced that our beloved Church now stands waveringly at a crossroad. Despite protestations that there is no longer any doctrinal issue in our Church, we are satisfied there never was a time when doctrinal differences were more acute or threatening, or a time when, with such tremendous consequences to it and to the world, the Church must choose definitely between evangelical belief and unbelief called for want of a better term, Modernism.

We believe that orthodox historical Presbyterian belief and "Modernism" are wholly irreconcilable and mutually destructive. Both groups exist in our Church, as in the other communions. One group will of necessity be either silenced or eliminated from our Church ultimately. Which group do YOU want it to be?

We believe the difference between these two groups of belief in their essence, manifestations and logical conclusions, is the difference between:

FIRST: The great verities of the Scriptures as interpreted in the Westminster Confession of Faith and Catechisms and construed by the General Assemblies of 1910, 1916 and 1923 over against the denials expressed in the so-called Auburn Affirmation;

SECOND: Biblical missionary objectives and motives over against those defined in "Re-Thinking Missions". "Except the Lord build the house, they labour in vain that build it";

THIRD: The authority of the Bible over against the authority of men. One group says with our Lord—"It is written". The other says—"The best conclusions of the human mind indicate";

FOURTH: The liberty into which Christ has brought us over against the bondage which must inevitably result from the interposing of man-made laws between the individual and his Saviour.

FIFTH: Eternal union with God in Christ as over against eternal separation from God. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him".

After a careful and conscientious study of the evidence we have come to the conclusion that these things are true and no Ruling Elder in the Presbyterian Church in the U. S. of A. can ignore the situation. No member of this Committee is a member of the Independent Board for Presbyterian Foreign Missions. The issue is broader and deeper and more consequential than the temporary fate of any individual or group of individuals. It involves the very life of the Presbyterian Church in the U. S. of A. and its organic witness to Jesus Christ.

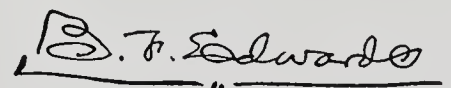
Now we come to the question—what shall be done about it? What can we as Ruling Elders do? For one thing we can at this critical period stand up and be counted. Your signature to the enclosed "Testimony" will do this. We can marshal our scattered forces and present a united front. Your signature to the enclosed "Testimony" will do this. We can join together in praying to Almighty God for courage, strength, wisdom and guidance in performing the solemn duties of our office. Your signature to this "Testimony" will promise that. We can renew our vows with each other and with the Great Head of the Church to stand in her Courts unflinchingly, unintimidated, humbly and joyously for the authoritative trustworthiness of the Word of God, and for the majestic, time honored, God-blessed interpretation of the Scriptures as expressed in our own Confession of Faith and Catechisms. Your signature to this "Testimony" will do that. We can point out threatened abridgement of personal liberty from increasing centralization of power in the great representative democracy of our Church. Your signature to this "Testimony" will do that. We can make vocal and effective the great heart of the Presbyterian Church which has to a great degree remained hopefully and patiently silent, heretofore. Your signature to this "Testimony" will do that.

And may the Holy Spirit guide you to proper action in this crisis in our great Church. If you are moved now to take your stand, please sign the enclosed "Testimony" and retain it for your posterity to see and cherish. Also sign and mail immediately the enclosed card. You will appreciate that positive, prompt action by those concurring is vitally important.

Sincerely yours,



Secretary.



Chairman
For the Committee.

May 10, 1935

While your signature to the Testimony involves no financial obligation to you, the Committee calls attention to the fact that considerable expense is involved in broadcasting the information it contains. We therefore invite those who are interested to contribute toward these expenses by remitting to the Secretary of the Committee.

5035

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK

MEMORANDUM March 7, 1935

DR. MCAFEE, RECD.

FROM Dr' Speer

To Dr' McAfee

MAR 8 1935

My dear Cleland:

Ans'd _____

Have you full information regarding the formation of the Korean Church in Japan referred to in the enclosed note in the Presbyterian Banner of February 28th. What is the creed of this union Church and has our Presbyterian Church in Korea fully cooperated in setting it up?

Ever affectionately,

Robert E. Speer

RES:B

CBM:AMW

FROM CLELAND B. MCAFEE

March 8, 1935

TO DR. SPEER

Dr. Holdcroft sent me the Minutes of the General Assembly of our Presbyterian Church in Chosen indicating that it had taken full part in the organization of the Korean Church of Japan. In this the Methodists also had cooperated, but so far as I could gather there was no limitation on the action of our Presbyterian Church there. I did not understand that our Missions had anything especially to do with it. I will ask Mr. Lamott to secure for me the creed of the Church for our interest here.

Missions and Education

TOPICS FOR MARCH: Christian Education—"Social Education" (formerly "Moral Welfare"); National Missions—"The Foreigner in America"; Foreign Missions—"Japan." (For Education topic comments see February 14 issue.)

In Foreign Missions

A New Opportunity

The past year has seen a number of meetings for young men and women at Fellowship House in Kyoto, a student center near the Imperial University. This work is in charge of Rev. Sam Franklin.

The Japanese family system which has kept young men and women rigidly separated is now yielding to the movies, the dance hall and the cafe where free contact is afforded. The Christian workers are convinced that they should be pioneers in providing more wholesome opportunities for meeting. Social and discussion groups are held at the Center.

It is very interesting to hear these young people themselves condemning the system that makes woman appear to be inferior to man, while occasionally some representative of the hitherto dominant sex raises his voice in protest against the new ideas which are subversive to the "Japanese spirit."

Sacrificial Service

A little daily vacation Bible school was held last summer in a slum district of Tokyo, and thanks to the determination and consecration of one of the missionaries, work has been continued in the same neighborhood. Their Japanese teachers were students who gave of their vacation time for this Christian service. Two of the Meiji Gakuin college boys moved down into that district and lived in the cramped, uncomfortable quarters in the upstairs of a little house. The children flocked at all hours to the house, the students were unwilling to refuse admittance to the children, especially as there were so many rainy days and they had no other place to play. Those two Christian young men never thought of complaining; they like the intensity of their life, and rejoiced in helping Christ's little ones.

Some Striking Processions

On a morning in late March when the forsythia buds on the Shimonoseki compound in Japan are showing their first faint yellow, there is a procession on the driveway that winds in from Baiko's (Sturges Seminary) front gate to the main building. It is the procession of parents bringing their young daughters to take the entrance examinations. They are people from many

walks of life, bankers, capitalists, Christian pastors, Buddhist priests, farmers, teachers, merchants, distillers, sea captains, ship chandlers, soldiers, bookkeepers. There are fathers in conventional western business suits, mothers in kimono, and little girls in the uniforms of their primary schools. Watching this procession there comes to mind the thought of another one, that of commencement day, when the graduating class enters the chapel singing in processional, the last time they will march together as Baiko girls. At the close of the Christmas service is the most beautiful processional of all when those girls who have received baptism during the year march to stand before the manger in token that they bring the gift of their lives to the King of Kings.

Fifty Year Old Churches

Both the Japanese Christian churches at Wakayama and Shingu were 50 years old in 1934. The Wakayama church did not celebrate its anniversary since they were entertaining presbytery. It will be the event of 1935. Shingu, however, celebrated in fitting style. The story of this church is an inspiring one, some of the early Christians being compelled to worship in secret because Christianity was banned by the government. This later history of revival and spiritual growth has inspired the church to make plans for a new church building, the old one being outgrown.

A Unique Method

Three members of the Japan Mission devote much of their time to newspaper and correspondence evangelism and find this an admirable method for reaching people in both cities and rural districts. Most of the persons who reply to the advertisement in the newspapers are young people, school teachers, factory workers, wives, farmers, barbers, a chauffeur, and three Buddhist priests. A monthly sermon, occasional letters and an occasional book loaned is the way one of these missionaries carries on his work with the 300 on his roll.

A Living Witness

There is an old Japanese pastor in the Hokkaido, who has just become 80 years of age. His hair is white and his cheeks are so rosy that he reminds one of Santa Claus. He is still very lively and is doing a lot of work, one of his accomplished tasks being the building up of an independent church. He is always smiling and a living witness for God. "If my life," writes the

missionary who tells the story, "could be half as useful as his has been, how happy I would be."

Of General Interest

There are 500,000 Koreans now in Japan scattered from one end of the land to the other. Among them are 48 churches with about 4,000 Christians, 1,000 of them baptized. In the establishment of this work, the Methodist and Presbyterian churches in Korea and the six missions here in Chosen, the Canadian Presbyterian Church Mission in Japan have cooperated. It has now written its own constitution and creed and set up an organization with something like sessions, presbyteries or conferences, and a supreme council. In September, 1934, practically all of the cooperating bodies cordially approved the new organization, so that a new church has been born. For many years, no doubt, the cooperating agencies will have to continue more or less of a subsidy for current work, but some six or seven of the congregations already have their buildings paid for and they are paying generously to their workers' support. The future is most hopeful.

In National Missions

Their Parents

Were continually warring and the children could not be blamed if they were a bit weary of it all. Bessie, age 16, had been a Christian for three years. Her brother, once was a member of a "wild gang," and had several times been taken to the children's court. He, too, finally became interested in the work at the East New York Neighborhood House. Recently he approached one of the workers and said, "If I give my heart to Jesus, do you suppose Bessie and I could win our parents, too?" The boy has wonderfully changed, and by his life is faithfully trying to bring peace at home.

An Interesting Experiment

In race relations was recently carried out in San Francisco. The junior Golden Circle girls entertained the Jewish girls of Daniel community center, presenting the candle light ceremony of their club. After the ceremony refreshments were served, and a social period enjoyed. From reports from both the Jewish and Chinese girls, it was a success in every respect.

Our People Believe in Prayer

States a worker at the East Omaha Mission for foreign-speaking peoples, Omaha, Neb. "When they needed an addition to our mission and it seemed impossible to raise the funds to build, they began praying. God honored their faith. Then we needed a piano, and began praying for one.

It came, was delivered, and used for two weeks before we knew who sent it to us." The worker adds that an addition to the church is nearing completion. Members of the church gave much of their time in helping to complete the project. One man who worked nights would stop at the church in the morning instead of going home. One evening after Bible class the women went to the church with the men and put on lath. Several have worked side by side with the men, painting and varnishing.

We Were Delighted

To receive into the church last Sunday night a very devout Christian Jewess, writes a missionary among the Jews in Seattle, Wash. "The work grows harder because of the agitation against the Jews, but from another angle it is better, as they seem to be more willing to listen to us. We have a very large Jewish constituency on the radio. Nearly every Jew in town that has a radio listens and reports indicate that we are making an impression. We need more literature, Bibles, and tracts."

For Many Months

Rev. Tse Kei Yuen, pastor of the Presbyterian Chinese church in San Francisco, Cal., has called regularly at San Quentin prison in the interest of Chinese prisoners. One man in particular aroused the sympathy and interest of the pastor. This man was Quan Chuck, who had been condemned to death for the murder of one of his fellows. The pastor pleaded with him to confess Christ, which the condemned man finally did. He declared his innocence, but stated that he was prepared to die. Mr. Yuen recently wrote, "My two trips to San Quentin prison this month have been well worth while. Several of the men have asked for prayers, and Quan Chuck, who accepted Christ on one of my visits, is happy, and has written me two very fine letters. He is witnessing to the other prisoners. We pray that his sentence may be changed to life imprisonment that he may devote his life to prison work."

One of Our Boys Is Studying

In the College of the Ozarks for the ministry, states a missionary at the East New York Neighborhood House, Brooklyn, N. Y. "The president of the college writes us that he is earnest and mentally above the average. He was rescued from a gang, the leader of which is now in jail."

Pan See Chan

Was her Chinese name, but it was not very long before in the public schools of San Francisco she acquired the American name of "Pansy." Pansy, a worker in the intermediate group of girls in the Chinese Presbyterian Sunday school, who had united with the church, recently recovered from a prolonged illness in the San Francisco County hospital, after which, because of a

weak heart, she was obliged to take a long rest. At every Christian Endeavor meeting Pansy's friends prayed for her recovery. Her mother, a faithful Christian and worker in the church, had her faith greatly strengthened by her daughter's recovery, which she believes was in direct answer to prayer. Her father now declares his purpose to live a Christian life. Pansy is now trying for perfect Sunday school attendance so that she may give her award, a Chinese Bible, to her father.

The Chinese

Christian Youth Conference held at Zephyr Point, Lake Tahoe, last summer,

sent 83 Chinese youth and their American and Chinese leaders home with the urge for better understanding and the need of unity in the work of our San Francisco Bay region. As a direct outgrowth of this vision we have now an interdenominational group meeting regularly every Sunday morning in the Chinese Y.W.C.A. After a simple breakfast the young people enjoy a devotional hour, closing with a Bible study or inspirational message by an outstanding Christian leader. The program is entirely in the hands of the Chinese young people. Both Chinese and American speakers are invited.

It Was Not a Hold-Up but the man was desperate

"You've got to come to my village," he said. "Get out of the bus and come with me." The two young Korean evangelists, tired after strenuous weeks of itineration, had to leave the homeward-bound bus. It was a ten-mile walk in the gathering darkness to the stranger's village. "My people have nothing," he said. "I am a Christian, but I do not know how to teach them very much. I heard you were to pass, and I came to get you. You must teach us of Christ."

Until after midnight the two young men, fatigue forgotten, sat and talked, preached, prayed, in the little room crowded with eager village people, their farm tools piled outside, just as they had come from the fields.

"We wish to believe," they said. "But how can we believe until we are taught?"

The answer is for us to give. Presbyterian Christians hold a responsibility toward others, Christian and non-Christian, in sixteen foreign countries. The end of the fiscal year is approaching. Money is one of the tools God puts into our hands to use in his service. . . . Put your tools to use for others.

Make checks payable to

RUSSELL CARTER, Treasurer

The Board of Foreign Missions
Presbyterian Church, U.S.A.
156 Fifth Avenue, New York, N. Y.

February 13, 1925
(Dictated February 11)

Rev. Stewart H. Robinson, D.D.
13 Kespshal Place
Elizabeth, New Jersey

Dear Stewart:

Dr. Schell has asked me to reply to your inquiry of February 18th received today in which you ask "is it a fact that our Board made any official representation to our missionaries on the field with reference to the survey committee of the Re-Thinking Missions Movement, and also is it a fact that any representations were made to them with reference to Dr. and Mrs. Coray."

With reference to the first query I would answer that when the Laymen's Foreign Missions Inquiry was first projected a full statement with regard to it was prepared for the information of the missionaries in the countries which the Inquiry was to cover, namely: India, China and Japan. This statement was sent to the China Missions, which, I judge, you have specially in mind, by Dr. Fenn, who was at that time acting secretary in charge of the correspondence with China. Under date of August 4, 1920, he wrote:

"The document which I am sending herewith was prepared by Dr. Speer, is thoroughly self-explanatory and complete and therefore requires from me merely a request to the China Missions and China Council that you will welcome the proposed inquiry, as the Board has done, and render all possible aid to the inquirers in the ascertaining of the actual facts with regard to conditions in China, the work of our Missions and the opportunity likely to be offered in the days to come for yet more fruitful work looking to the full establishment of the Kingdom of our Lord and Savior Jesus Christ.

"Of course there are dangers connected with such independent commissions. Every effort has been made by the Boards in the United States to render these dangers as small as possible and it has been felt that any opposition on the part of either Boards or Missions to the fullest freedom of inquiry by such a group of laymen would surely be misinterpreted and probably react more unfavorably on our cause than sympathetic appreciation and cooperation."

If it could have been foreseen that this inquiry was to issue in "Re-Thinking Missions" it would have been necessary to deal with it in a very different way. At that time, however, it was hoped that the Inquiry would issue in a great revival of the missionary spirit among laymen and in an enlarged support of the missionary work of all the churches. Even if it could have been foreseen, however, that the report would be unacceptable, it might still have been the wisest course to have advised the missionaries to aid the commissions to see the work fully and fairly. There is nothing to hide in the missionary enterprise from any observer or from any one, whether friend or foe.

With regard to your second query, I would say that Dr. Fenn, who has again been in charge of the correspondence with China since the spring of 1934, finds no mention of the Corays in the official letters of the Board to the China Missions until November 31, 1934, which was subsequent to the arrival of the Corays at the Tengkhsien Station in China. In this letter Dr. Fenn reported the action of the Lackawanna Presbytery and added - "The Corays nevertheless sailed for China late in October and his name has been dropped by Presbytery. We learn that congested conditions at the Tengkhsien Seminary will, probably relieve the Mission and the Board, in some degree, of the problem of loyalty raised by the Independent Board's request for a place of residence for the Corays at that Station. Members of another Mission, of course, are under no positive obligation to refrain from aiding the new Board."

Although the official letters of the Board took no cognizance of the Corays going to Tengkhsien, the knowledge that they were coming constituted a real problem in the mind of the missionaries at Tengkhsien to whom Mr. Woodbridge had written. Under date of June 9, 1934, Dr. Watson M. Hayes wrote to me - "As you may know the new Board of Foreign Missions has written us asking us to find living quarters temporarily for their new missionaries, Mr. and Mrs. Coray. I advised the Station that it might not be advisable to furnish such on premises belonging to the New York Board but that we could do so on Seminary property." Dr. Hayes thought that this would not be improper as he regarded the Seminary property as belonging to the Chinese Church. The fact is, however, that legally it was registered by Dr. Hayes himself in the name of our Board. Other letters from the Station indicated the embarrassment that was felt by the Station itself with no pressure brought to bear upon it by any official action or communication from our Board. Dr. Hayes wrote under date of November 2, 1934, that the problem had been resolved. "As to the Corays," he wrote, "who arrived last week, I have about induced them to go to Peking for a while to study the language there as that dialect more than any other is the lingua franca of China, and afterwards go to Peitaiho for several months, including the summer, until they decide on their future location. Our unusual influx of new students made it impossible for the Seminary to provide them with temporary quarters in the Library building."

Mr. Woodbridge writes us that the Independent Board did not request the Tengkhsien Station to provide for the Corays in our Board's property, but the members of the Station who wrote to us did not so understand Mr. Woodbridge's letter. Under date of August 3, 1934, Dr. Hayes wrote of the Station's consideration of "the request of the Independent Board to afford temporary accommodations for Mr. and Mrs. Coray."

Apart from the official correspondence of the Board to the China Missions, Dr. Fenn and I cannot find in any personal letters ministry statements warning the station not to receive the Corays if they should come. The Shantung Mission at its meeting on July 7, 1934, unprompted by any communication from the Board, took the following action:

"Loyalty to the Board and General Assembly"

"We solemnly urge upon our Station groups in these times of high tension and ecclesiastical strain to take no action, either officially or by common consent, which can by any chance be interpreted by any one as being disloyal to our Board and the General Assembly's recent specific directions."

"Invitations to missionaries of another Board to reside or work within the bounds of a station should be given by the station or individuals of the station only upon consent of the Mission and the Board as such would be virtually the consummation of an affiliation agreement with another body."

It is to be confessed that any proposal of the Independent Board to have its missionaries cared for in property of the General Assembly whose authority it repudiated and to locate them in a mission station established and maintained by the Assembly's Board would have seemed a proceeding lacking in a sense of honor and self respect. To denounce the missionaries of the Assembly's Board and to declare, as has been done in the Bulletin of the Independent Board, that even missionaries whom that Board regards as faithful should withdraw from association with the Assembly's Board, to proclaim this Board and the Assembly as disloyal and untrustworthy, and then to seek to establish the work of the Independent Board by means of the General Assembly's equipment and in the heart of the General Assembly's own work, would indeed seem an ethically unworthy procedure. It is good to have Mr. Woodbridge's assurance that the Independent Board intended nothing of the sort even though his letter was understood in a contrary sense by missionaries like Dr. Hayes and Mr. Romig.

I have written this not for purposes of controversy but in frank reply to your inquiries and I hope that you will not allow The Presbyterian to be used in maintaining and promoting this dissension.

Very sincerely yours,

MS:B

W. Pittston
5 3 1933
Filing Dept.

February 3rd, 1933.

Rev. Henry W. Coray,
211 Luzerne Avenue,
W. Pittston, Penna.

My dear Mr. Coray:

Thank you for your letter telling me of your applying to the Canadian and the Southern Boards for missionary service. I do hope an opportunity may come for you have been very patient and your purpose has held firm. Thus far I do not see any definite opening to suggest. The Mexico, Colombia, and Guatemala lists are in and no request for an evangelist high enough to get in this next year's financial quota. There are also at least three or four others hoping for appointment to Latin American fields. Miss Sheppard is just returning from South America and her boat was due today but has been held back by storms. As soon as she gets back into the office we shall be able to secure definite word as to the Latin America needs.

The rest of your letter amazes me. The whole situation you deal with is quite clearly a misunderstanding of our conversation. I cannot conceive of my asking you any such question as you say you recall. So far as doctrinal questions relating to ordained men is concerned, the Board is entirely subject to the judgment of Presbytery.

I did ask you very definitely how you would work with people who might differ from you and called to your attention the fact that the Presbyterian Church included people of different schools of thought and considerable range of theological emphasis. But when it comes to the questions which you raise as to the Deity of Christ, the resurrection and such fundamental doctrines, I do not see how anyone could raise the question you have, for certainly the Board would not appoint anyone who did not hold these basic convictions regarding our Lord and Saviour.

When it comes to tolerance and cooperation, it is not a theological question but a matter of temperament. The group on the field is a small one in any given station and they must be people who can work together happily and effectively in making known the gospel of Christ both by word and deed. The work is too vital and urgent to allow it to be marred and hindered by anyone who cannot cooperate heartily with his fellow missionaries. If you had any idea that the implication of my ideas of cooperation was doctrinal, then let me dispel any such thought immediately.

Regarding my decision, I shall write you as soon as there is any

Rev. Henry W. Corey

-2-

February 5, 1933.

news. If an opportunity occurs then I shall need three or four recent references. Perhaps it would be well if you could send these now. In order that we may not stir things up unnecessarily in your present work, I shall not send out the references unless the Secretaries are ready to take the question up for final consideration. It may be that it is well understood that you are definitely considering foreign work and such references would not complicate your work. Just let me know and I shall be glad to follow your suggestion.

Appreciating your frank letter and regretting that you have been laboring under a false impression all this time, I am,

Very sincerely yours,

Lindsay S. B. Hadley
Candidate Secretary.

LSBH:ML

May 16, 1935

Mr. C. H. Livingston,
Fairton, New Jersey

My dear Mr. Livingston:

Your letter with its enclosed documents has been received and one wonders whether these are in accord with the action taken by the General Assembly at its meeting in Tulsa in 1928 as follows:

On Pledged Voting by Commissioners.

The Standing Committee on Bills and Overtures presented a report on the resolution referred to it, and proposed by the Rev. Hugh L. Hodge, D.D., which report was adopted as follows:

"Regarding the Paper referred to this Committee by the General Assembly on the evils of pledged voting, the Committee counts it sufficient to call attention to the Form of Government, Chapter XXII, Section II, in which each Commissioner is declared to be under obligation "to consult, vote, and determine, on all things that may come before" the General Assembly of which he is a member, which implies that each Commissioner must maintain entire liberty of action during his membership."

On Petitions

"The following resolution, proposed by the Standing Committee on Bills and Overtures, and presented through its Chairman, the Rev. Cleland B. McAfee, D.D., was adopted:

"The General Assembly has received during its sessions two documents, largely signed by ministers and ruling elders in the form of petitions respectively addressed to it. It could not fail to welcome every evidence of care for the life of the church and of zeal for its purity and soundness in the faith, and in that spirit it has given these documents consideration. The fact that one of them is declared to contain at least 10,000 signatures and the other 7,500, indicates the effort that has been made throughout the whole church and for a number of weeks and months to complete the documents.

"The Assembly, however, expresses its disapproval of the method of petition thus involved. The course of previous Assemblies has not been uniform in the matter, but the practice, which seems to this Assembly the logical one, is to receive petitions involving ecclesiastical action or opinion, only through regularly constituted channels (Presbyteries and Synods) reserving to individuals the right of direct petition only regarding private interests which are of concern to the Assembly and which cannot be otherwise safeguarded. It is obvious that the method of securing large numbers of independent signatures to any document is liable

May 16, 1930

to grave abuses and errors which cannot be controled, and that such a method tends to disturb or determine rather than to discover the mind of the Church. The Assembly notes that such petitions must necessarily come to it under no responsible authority, since no one could claim the right to speak for any but himself when he does not know his fellow signers, and they have not authorized him to utter their understanding of the petition which they have signed. It is clear also, that such petitions, intended for wide acceptance, will inevitably be ex parte in their nature and must be so succinct that nice details of accuracy cannot be regarded. Most of the signers could not possibly be personally informed regarding the accuracy of the facts which are stated. The Assembly would earnestly discourage the continuance of such a method as contrary to its prevailing usage and to wise procedure.

"The Stated Clerk of the General Assembly is herewith instructed to make known to any parties who may inquire that this is the policy of the General Assembly and to defer the distribution in the seats of commissioners of any documents which may violate this practice until they have been properly passed upon by the General Assembly in its regular manner."

In the midst of these charges that our Church has departed from its doctrinal foundations one needs to remember also the action of the General Assembly in Cleveland last year as follows:

&Newspaper Report of Assembly Action:

"The following resolution was adopted:

"In view of the announcement in the morning edition of the Cleveland Plain Dealer, stating that in the action taken by the Assembly, Friday, May 25th, relative to the Independent Board for Presbyterian Foreign Missions "the Assembly went modernistic six to one," which entirely misrepresents both the spirit and action of the General Assembly, and in view of the fact that this published statement has gone broadcast over the city and over the country, we wish, as an Assembly, to go on record, that the theological issue was not involved in this action, and further state that the action was purely one of constitutional procedure. The final vote represented no partisan group in the Church, but was the action of the entire Presbyterian Church in the U.S.A. We further wish to state that this Assembly stands four-square on former doctrinal deliverances relative to our Constitution, our Confession of Faith, and the Scriptures as the only infallible rule of faith and practice."

The essential thing to keep in mind is that our Church has a Constitution and that the only authoritative interpreters of that Constitution are the courts of the Church themselves. If an individual member of the Church believes that the decisions of its courts is wrong he is wholly free to hold this opinion, but so long as he remains a member of the Church he must be obedient to its authority which it is for the Church itself and not for the individual member or members to determine.

Very faithfully yours,

"I was interested in what you wrote of the Independent
Board's Bulletin attack on Dr. Stewart and Chancellor Cox. I
suppose that refers to Wei Lin Chuan who resigned from
the Chancellorship in 1933. Anyhow, more fantastic than labeling
the dear old man as a communist is to say he is a
He is a very pattern of the old Confucian scholar and
Chin. never added. He has very simply, refused the
salary he is entitled to and given nearly everything away
and is a devoted Confucian"

Miss. Easterday, '35

TENTATIVE MINUTE

J. Amundson

The Rev. A. B. Dodd, D.D., of Tenghsien, Shantung Mission, having found unacceptable the Board's proposals of January 21, 1935 for continuance of his service as a missionary, and he and Mrs. Dodd having come to the conclusion that they are "in such fundamental disagreement" with the Board "in regard to the present type of cooperation in missionary work" that they "cannot profitably continue in" their "present relationship with the Board"; and they having therefore "unconditionally resigned," the Board very regretfully accepted their resignations, to take effect June 30, 1935, from which date payments of salary, pension premiums and child's allowance will cease. In accordance with Manual Articles 41 and 42, the Board agrees to meet the expense of their return to the United States within six months of that date. In view of the fact that Dr. Dodd has already accepted the appointment of another organization from July 1, no withdrawal allowance was voted.

In accepting the resignations of Dr. and Mrs. Dodd, the Board would repeat its declaration that the points of disagreement leading to these resignations have not been differences of belief and doctrine, and would request Dr. Dodd to accept this assurance of the Board and to treat it with the same trust and confidence with which the Board has always treated him. Appreciative ^{of} ~~for~~ their many years of efficient service, the Board hopes that Dr. and Mrs. Dodd may be greatly used in a constructive service of Christ in relations which they may find more congenial.

MATERIAL SENT TO COMMISSIONERS OF THE 1935 ASSEMBLY

One of the Commissioners has kindly placed in my hands the entire file of material thus far received in addition to purely official documents:

1. Pamphlet of 32 pages containing editorials or articles from the Presbyterian Banner called "Facts Concerning some of the problems before the Presbyterian Church." This pamphlet is altogether favorable to the Assembly and the Board.
2. Our Memorandum and our leaflet on Literature.
3. An 8-page leaflet "The General Assembly and the Constitution" by Dr. James Carter, reprinted from The Presbyterian of September 13, 1934.
4. A page from the Sunday School Times of March 23 containing Mr. Trumbull's article and sent by Miss Minnie Ellet of Ellet Post Office, Ohio, together with a letter from her indicating that she has ceased to give to the Boards since the signing of the Auburn Affirmation and now gives only to the Bible Society.
5. A 4-page tract "Who Controls our Church" giving the list of the signers of the Auburn Affirmation in official position.
6. An 8-page pamphlet "The Auburn Heresy" by Dr. Gordon H. Clark.
7. Mr. McIntire's 96-page pamphlet replying to Dr. Speer.

8. *Cricketshaw's leaflet (2)*

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In accepting the resignations of Dr. and Mrs. Dodd, the Board would repeat its declaration that the points of disagreement leading to these resignations have not been differences of belief and doctrine. The Board would further declare that it approves of no "type of cooperation in missionary work" which would compromise its evangelical position, its evangelistic purpose or its loyalty to the essential doctrine of our Church; and would request Dr. Dodd to accept these assurances of the Board and to treat them with the same trust and confidence with which the Board has always treated him. Appreciative of their many years of efficient service, the Board expressed the hope that the future work of Dr. and Mrs. Dodd may be a truly constructive service of Jesus Christ.

WHEREAS, At a meeting of the Presbytery of West Jersey held on January 15, 1936, the Reverend Carl McIntire, a member of that Presbytery, presented an overture which would, if adopted, request the General Assembly, among other things:

"To instruct the Board of Foreign Missions to take care to send out as missionaries only those individuals who believe the doctrinal teaching of our Church without mental reservation, and to remove from the mission field those missionaries under its control who have given up their belief in the doctrinal teaching of our Church."

AND WHEREAS, Among the specifications in support of this section of the proposed overture the Reverend Mr. McIntire cited the instance of the Reverend Robert F. Fitch, D. D., a missionary under our Board of Foreign Missions in the Central China Mission, Hangchow, China;

AND WHEREAS, The Reverend Dr. Fitch has been, for many years, an honored and esteemed member of the Presbytery of Wooster;

AND WHEREAS, The proposed overture, if adopted, would practically indict and convict Dr. Fitch of disloyalty to his ordination vows and will ask the General Assembly to make this indictment and conviction a basis of its instruction to the Board of Foreign Missions without having given Dr. Fitch an opportunity to reply and without any recourse to the proper procedure laid down in the constitution of the Church.

NOW, THEREFORE, BE IT RESOLVED:

(1) That the Presbytery of Wooster respectfully reminds the Presbytery of West Jersey of the law of the Church which forbids such public indictment of a brother minister without his first having had an opportunity for a fair hearing in an orderly manner before the presbytery of jurisdiction which is, in this case, the Presbytery of Wooster;

(2) That we earnestly urge the Presbytery of West Jersey to reject the overture presented by the Reverend Carl McIntire;

(3) That the Presbytery of Wooster expresses its confidence in the godly life and evangelical preaching of the Reverend Dr. Fitch, and deems the indictment drawn against him by the Reverend Mr. McIntire on the basis of a few sentences isolated from their contexts, as trivial and unworthy of being dignified by consideration in a church court;

(4) That these resolutions be presented to the Presbytery of West Jersey with our fraternal greetings, confident that our brethren will take no steps in contravention of the rights and dignity of the court of first jurisdiction in this instance, and confident, too, that the matter will be dealt with in the spirit of Christian courtesy and brotherhood.

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AND WHEREAS, Among the specifications in support of this section of the proposed overture the Reverend Mr. McIntire cited the instance of the Reverend Robert F. Fitch, D. D., a missionary under our Board of Foreign Missions in the Central China Mission, Nanchow, China;

AND WHEREAS, The Reverend Dr. Fitch has been, for many years, an honored and esteemed member of the Presbytery of Wooster;

AND WHEREAS, The proposed overture, if adopted, would practically indict and convict Dr. Fitch of disloyalty to his ordination vows and will ask the General Assembly to make this indictment and conviction a basis of its instruction to the Board of Foreign Missions without having given Dr. Fitch an opportunity to reply and without any recourse to the proper procedure laid down in the constitution of the Church.

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